



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1752—VOL. XXXIV.

FRIDAY, JUNE 10, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,
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STEINWAY HALL, Lower Seymour Street, LONDON, W.
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SUNDAY, JUNE 12TH, MRS. WOODWARD SAUNDERS.
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SUNDAY, JUNE 12TH, at 11, MR. E. W. BEARD.
At 6-30, MR. ERNEST MEADS.
WEDNESDAY, JUNE 15TH, at 7-30, MRS. HADDELEY.

WIMBLEDON SPIRITUALIST MISSION
BROADWAY HALL, (THRO' PASSAGE BETWEEN 4 & 5 THE BROADWAY).

SUNDAY, JUNE 12TH, at 11 and 6-30, PROF. J. COATES.
WEDNESDAY, JUNE 15TH, at 3, HEALING CIRCLE. 4 to 5,
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At 7-30, MRS. M. CLEMPSON.

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LAUREL HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, JUNE 12TH, at 11-15, PUBLIC MEETING.
At 6-30, MRS. M. H. WALLIS.
SUNDAY, JUNE 19TH, MRS. E. A. CANNOCK.

N. L. S. A.
GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN

SATURDAY, JUNE 11TH, at 7, WHIST DRIVE.
SUNDAY, JUNE 12TH, at 11, MR. LESLIE CURNOW.
At 7, MRS. A. BODDINGTON.
WEDNESDAY, JUNE 15TH, at 8, MRS. B. NEVILL.
THURSDAY, JUNE 16TH, at 8, MRS. B. MARRIOTT.
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At 7, MR. A. T. CONNOR.
TUESDAY, JUNE 14TH, at 7-30, Special Meeting for MEMBERS and ASSOCIATES ONLY. Clairvoyance by MRS. WRIGHT.
THURSDAY, JUNE 16TH, at 8-15, MRS. IMISON, Clairvoyance
SUNDAY, JUNE 19TH, at 7, MRS. C. O. HADLEY.
SUNDAY, JUNE 26TH, at 7, ANNIVERSARY. Local Speakers.
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SUNDAY, LYCEUM, 10-30. OPEN CIRCLE, 3. EVENING SERVICE, 6-30. AFTER-CIRCLE, 8 to 9, at the TECHNICAL SCHOOL, SALE.
SUNDAY, JUNE 12TH, MRS. BENTLEY.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1752—Vol. XXXIV.

FRIDAY, JUNE 10, 1921

PRICE TWOPENCE.

Original Poetry.

The Millennium.

SOME men of every nation,
Of every creed and race;
Of every rank and station,
In every time and place
Have had this great conception,
Have seen its purpose through!
Have lived for its inception,
Have died to prove it true!

All records of the sages,
All prophecies of worth,
Speak of the golden ages
When peace shall reign on earth;
When systems of oppression
Give way to liberty,
When no-one's in subjection,
But every man is free.

This age, so long awaited,
Shall surely come on earth;
The chaos—war created—
Portends its coming birth.
The present state of discord
Will then in ruins fall,
When all accept with accord
The motto, "Each for all."

—H. BARLOW.

"The Cure of Souls."

Horace Leaf.

THE report of the Committee of the Church of Scotland appointed by the last General Assembly to enquire into Spiritualism is further proof that Spiritualism is entering into its own.

A year ago no one seemed very sanguine of good results following on the efforts of a group composed principally of ordained ministers to prove the falsity or reality of psychic phenomena. Experience has taught that the Church is more concerned with proving that the claims of heterodox bodies are wrong, than with getting at the truth. Rightly or wrongly popular opinion is disposed to believe that orthodoxy is wedded to tradition, and hates innovations. The Spiritualist is still frequently moved to anger and contempt by the attitude of certain clergies when they undertake to criticise supernormal manifestations. We have become nauseated by the untrue accusations against Spiritualism which emanate from time to time from the pulpit.

The inability of the clerical mind, even when sympathetic, to think clearly and to follow logically where psychic phenomena lead, has been recently demonstrated through the columns of a leading Spiritualist journal, and more than one clergyman has stated publicly that true as psychic phenomena undoubtedly are, they are prepared to even denounce Spiritualism as spiritually dangerous if it refuses to endorse certain dogmas of the Church. The unfair bias of an outlook such as this is so obvious that there is perhaps little likelihood of it doing much harm. But it is so characteristic of the attitude of the Church towards Spiritualism that few Spiritualists are sufficiently optimistic to expect anything very favourable from a Church committee which has undertaken to examine their claims.

The unexpected, however, is happening. The guarded and somewhat vague utterances on Spiritualism by the

last Lambeth Conference gave reason for supposing that even the Church of England, so conservative and proud of her traditions, is feeling the pressure of public opinion and being thus compelled to change its form. Doubtless the Church never leads. All such institutions hang on to the past with a pathetic desperation that time and evolution alone can relax. In common with all other organised forms of belief, however, churches must at last change or die.

Nevertheless, it was hardly expected that the Church of Scotland would be the first to seriously intimate that Spiritualism is possibly based upon scientific facts, and that it has "a bearing on the cure of souls, and therefore deserves the attention of the Church." It must be remembered that to a General Assembly the term "Church" means all that is essential to the spiritual welfare of the race. The "Church" is, therefore, here meant to be the sole repository of the will and laws of God, and within it is contained all that is necessary for the redemption of mankind. There is reason to believe that a few Spiritualists hold on to this idea also, and desire nothing more ardently than to see Spiritualists humbly bending the knee before the altar and the ordained priest, instead of seeing the priest humbly worshipping truth for its own sake. This, at least, seems to be what the spirit world would have us do.

The investigation committee of the Church of Scotland was formed only twelve months ago, and whilst admitting "that there has not been sufficient time for a critical appreciation of the observations that have been made, and there is need for further study of these experiments," earnestly desired that it might be permitted to continue its work.

The beneficial effect of this report was manifest almost as soon as it was published. A leading Edinburgh newspaper unfavourably inclined towards Spiritualism, but faithful to the Church, found itself in a cleft stick. Its effort to be respectful to the Church without being kind to Spiritualism resulted in a humorous literary "hotch potch." It refers to "Our National Zion" being fairly launched upon a voyage of exploration into the "mysterious territory of the spooks." "It has itself become inflamed by what is described as the unusual curiosity that has prevailed in Scotland in recent years about the more mysterious capacities of the human soul, and by the desire to find experimental proof of the doctrine of immortality."

This journal foresees a radical change taking place in future general assemblies. Hitherto their proceedings have been voted dull, but the activity of disembodied spirits may make them become the most popular gathering of the year. It can think of nothing worse to say than that "the circumtabular oligarchy will assume a new importance, and their performances may yet develop a character which would put Maskelyne and Cook to the blush." This is a mild and somewhat ancient humour, and will "break no bones."

The suggestion that the Committee, when asking to be re-appointed, requested that it should have the power to add to its numbers, did so on the grounds that there is safety in numbers, may not be far from the truth. It is conceivable that these clerical gentlemen have had the idea of Satan and his host so instilled into their minds that they may fear an encounter. On the other hand, the Committee may already have seen sufficient in the short time of its existence to form the conviction that the whole matter is real and important enough to deserve the widest and most careful attention.

Of one thing we may be quite sure, that these devoted sons of the Church will arrive safe and sound from their excursions into the land of spooks in time for the next General Assembly.

Concerning Jesus Christ.

THE weakness of hero-worship is its effect upon the worshipper. It tends to exaggeration, and lack of proportion and exaggeration is the destruction of the basic fact. A slope may be exaggerated until it becomes either a horizontal or a perpendicular.

Names too often serve as veils to hide a personality. The position of Jesus is a case in point. Behind myth, legend and creed there is a personality, a personality which was completely misunderstood in his day, even by those closest to him, and it is interesting to compare the view of an Ingersoll with those of a Walter Wynn, for the truth possibly lies between these two.

At any rate, we make no apology for quoting the logic of a Robert Ingersoll, since it represents the view of thousands even to-day. Colonel Robert G. Ingersoll asks, "Why should we place Christ at the top and summit of the human race?" and goes on:—

"Was he kinder, more forgiving, more self-sacrificing than Buddha? Was he wiser, did he meet death with more perfect calmness than Socrates? Was he more patient, more charitable, than Epictetus? Was he a greater philosopher, a deeper thinker than Epicurus? In what respect was he the superior of Zoroaster? Was he gentler than Lao-tze, more universal than Confucius? Were his ideas of human rights and duties superior to those of Zeno? Did he express grander truths than Cicero? Was his mind subtler than Spinoza's? Was his brain equal to Kepler's or Newton's? Was he grander in death—a sublimer martyr than Bruno? Was he in intelligence, in the force and beauty of expression, in breadth and scope of thought, in wealth of illustration, in aptness of comparison, in knowledge of the human brain and heart, of all passions, hopes and fears, the equal of Shakspeare, the greatest of the human race?"

"If Christ was in fact God, he knew all the future. Before him, like a panorama, moved the history yet to be. He knew how his words would be interpreted. He knew what crimes, what horrors, what infamies would be committed in his name. He knew that the hungry flames of persecution would climb around the limbs of countless martyrs. He knew that thousands and thousands of brave men and women would languish in dungeons, in darkness, filled with pain. He knew that his Church would invent and use instruments of torture; that his followers would appeal to whip and faggot, to chain and rack. He saw the horizon of the future lurid with the flames of the "auto da fe." He knew what creeds would spring like poisonous fungi from every text. He saw the ignorant sects waging war against each other. He saw thousands of men under the orders of the priests building prisons for their fellow men. He saw thousands of scaffolds reeking with the best and bravest blood. He saw his followers using the instruments of pain. He heard the groans—saw the faces white with agony. He heard the shrieks and sobs and groans of all the cruelly martyred multitudes. He knew that commentaries would be written on his words with swords, to be read by the light of faggots. He knew that the inquisition would be born of the teachings attributed to him.

"He saw the interpolations and falsehoods that hypocrisy would write and tell. He saw all wars that would be waged, and he knew that above these fields of death, these dungeons, these rackings, these burnings, these executions, for a thousand years would float the dripping banner of the cross.

"He knew the hypocrisy would be robed and crowned—that cruelty and credulity would rule the world; knew that liberty would perish from the earth; knew that popes and kings in his name would enslave the souls and bodies of men; knew that they would persecute and destroy the discoverers, thinkers, and inventors; knew that his Church would extinguish reason's holy light, and leave the world without a star.

"He saw his disciples extinguishing the eyes of men, flaying them alive, cutting out their tongues, searching for all the nerves of pain. He knew that in his name his followers would trade in human flesh; that cradles would be robbed, and women's breasts unbared for gold.

"Why did he fail to speak? Why did he not tell his disciples and, through them, the world: 'You shall not burn, imprison, and torture in my name. You shall not persecute your fellow men.'

"Why did he not plainly say, 'I am the son of God,' or 'I am God'? Why did he not explain the Trinity? Why did he not tell the mode of baptism that was pleasing to him? Why did he not write a creed? Why did he not break the chains of slaves? Why did he not say that the Old Testament was not the inspired word of God? Why did he not write the New Testament himself? Why did he leave his words to ignorance, hypocrisy, and chance? Why did he not say something positive, definite, and satisfactory about another world? Why did he not turn his tear-stained hope of heaven into the glad knowledge of another life? Why did he not tell us something of the rights of man, or the liberty of hand and brain.

"Why did he go dumbly to his death, leaving the world to misery and to doubt?

"I will tell you why. He was a man, and did not know."

Was It a Miracle?

SOME three years ago a cousin of mine became a convert to the truths of Spiritualism, having previously been an almost contemptuous sceptic. During the past two years she and I together, by a method resembling that of the Ouija-board, have had the blessed privilege of bi-weekly communion with our relatives and friends "passed on." Among these are my late father-in-law, Dr. G—and a once-eminent surgeon, Mr. N—. These two spirit friends have frequently given us advice concerning diet, etc., and always with excellent results to our bodily health.

On Friday morning, April 29th, my cousin heated some tongs, intending to curl some stray locks upon her forehead. While using the tongs her hand slipped, and the hot iron went right into her eye. The pain was excruciating, and upon looking at the eye she saw a white scar across the lower part of the iris. She went at once to the doctor, who lived near, and he said after inspection, "I can do nothing, this needs an eye specialist," and he directed her to one not very far from his own house.

The specialist pronounced it a serious case, and bandaged the eye, telling my cousin to call and see him the next day. Before night the pain became so unendurable that she phoned to the specialist to come and see her. This he was unable to do, but prescribed constant hot, dry cotton wool applications. During the night the pain continued, and became so intense that my cousin invoked spirit aid. She prayed, "Oh! Will Dr. G—or Mr. N— come to relieve me of this pain?" Almost directly after this agonised appeal she felt a curious sensation in the wounded eye. She described it to me as a kind of zig-zag movement on the eye-ball three or four times repeated as though stitches were being put in (painlessly). The pain ceased, and she fell asleep. From that time she had no more pain, but she retained the bandages according to the specialist's strict injunction, and called upon him the next day as arranged. He greeted her with the words, "Poor thing! Is the pain VERY bad?" She replied, "The pain has all gone!"

He was surprised, and took her into a dark corner of the room, saying that a bright light must not be allowed to fall upon the eye. When he removed the bandage he was amazed, and cried out, "Why, it is cured! It is a miracle!" The eye looks exactly as it would if you had undergone an operation. Look for yourself," and he handed her a mirror. There was no sign of a scar, and the wounded eye was as right as the other. My cousin did not tell the specialist of her psychic experience, but three times during that interview he said, "It is a miracle."

At our next sitting a day or two later my cousin wished to know whom she might thank for the healing of her eye, and was answered thus, "It was I, N—, who treated you. I was pleased to hear you call on me. You have received a wonderful proof of spirit power, make it widely known."—H.C.

Soul Science.

A. L. Wareham.

XVII.—DREAMS, VISIONS, SPIRITUAL SEEING.

THE following account of the experiences of two war correspondents, Mr. Schuver and Mr. Edmund O'Donovan, on the occasion of their attempted ascent of Mt. Ararat appeared in "Good Words." "It was the Albanian ex-brigand who first succumbed to some occult influence which inspired in his stout heart a creeping sense of dread. And then, one by one the rest of the party fell victims to a similar sentiment. They discussed this development freely among themselves, and, comparing notes from time to time throughout the night, found that to all the manifestations were the same." First, said Mr. Schuver, there was borne in on them a knowledge that they were surrounded and overlooked by beings, to them invisible; then, through the darkness, on every side, strange lights flashed and glowed and disappeared. And then, they could see as it were, gleaming eyes, attached, it would seem, to no tangible form, shining at them from the peaks around, and these approached nearer and nearer to them with horrid slow persistence, and when within a yard or two, a sort of thicker darkness would be seen behind them, and they were blotted out. Then there came to them noises of distant battle, whose phases of varying intensity they could define from the approach, and again the remoteness of the clash of weapons and the frenzied voices of the combatants. After a while the battle din made itself heard so close to them and so furious that it seemed as though the final stage of a great fight and a signal defeat was being enacted around the cleft where they lay, and before their unseeing eyes. Soon it ceased to be any longer a battle, and developed into what was obviously a ruthless slaughter of the vanquished and of the wounded on the field, and yet later, of the families of the defeated. They were able to distinguish the imploring cries of women and children from the voices of men, and they could hear the wild and horrible shrieks that marked the murder of each unhappy victim.

Until now the gruesome manifestations had been merely aural, and they had seen nothing more material than the flickering lights and gleaming eyes and those thickened semi-opaque patches of darkness that followed behind them. But now, according to each of my informants, an even more inexplicable and ghastly development revealed itself. There was no moon, and the stars were veiled, and yet little by little the night around them became semi-luminous, until they could plainly distinguish each beetling crag and ragged peak and pinnacle that fringed the wide ravine, along which now passed before them, veiled and shadowy, what appeared to be a numerous company of fugitives, pressed in close masses, and hurrying towards the potential shelter of the lower and scrub-grown slopes of the mountain. They could hear the urgent beating of many feet among the rocks, they could hear the scattering of stones and the rumble of displaced boulders, and as this semi-visible throng rushed past the place where they lay, it seemed as though they could even distinguish the sobbing breathings of a host panting in exhaustion.

Following closely upon this ghastly band, there came a great clattering of horses' hoofs, and now for the first time they were able to plainly distinguish objects that passed before them. A great body of mounted men, helmeted, mail-clad and armed with spears dashed with much noise past their retreat, not along, strange to say, the bed of the ravine, but amid the broken rocks and needle spires that crowned its sides. Hoarse and savage shouts broke from the throats of these spirit warriors as they rode, and calls and questions in some unknown tongue passed among them. As they gazed on this unaccountable spectacle, a horseman detached himself from his fellows and rode directly towards their cleft beneath the crag. So real was this apparition that at first the Albanian, and then Schuver and O'Donovan drew their revolvers from their belts in preparation for an attack, but as had been the case in each former manifestation, the spectre vanished when, within a few yards of them, he reappeared again, however, this time hurling his horse in a wild gallop from one rocky spur to another, and brandishing the huge spear he carried. It was not

until the night was well spent that this wild warrior left the ravine, and the first grey of the dawn was coming ere the noise died away.

How are such phantom scenes caused? There is no general agreement. Possibly psychometry affords a clue. A sensitive handling an article which has been worn by a person receives impressions, and begins to feel and see things and people connected with the life of the wearers of the article. He can often accurately describe past events in the life of the wearer. There must be some force being given off from the article psychometrised, to which the psychometrist is sensitive, similar to the force of light rays falling on the eye, when we see an object. It seems that the article has received impressions from the wearer and his surroundings, which have a permanent effect upon it, and can again be reflected or projected. All things are sensitive and receptive to the vibratory and other influences of their neighbourhood. The walls and furniture of rooms become saturated with the auric influences of the persons living in them. When there is any violent emotion, such as strife of any kind, the auric disturbance in the neighbourhood is deeply impregnated thereby. The result is that on favourable occasions, whole scenes are re-enacted.

The following appeared in "Light" of December 8th, 1917: "We once heard it stated that a person dying in circumstances of tragedy will, if he be of a highly mediumistic type, throw off from his body a subtle psychic fluid, doubtless akin to what is known as 'psychoplasm,' and that this will float around the scene of the tragedy for ages afterwards (very much as carbonic acid will float about the stagnant air of sunless rooms) and afford a link between the spirit and the physical world. In the area of this fluid the spirit may, and often does, quite unconsciously at times, produce queer reactions on the material side of things."

Visions are scenes of a different character, and are probably produced in a quite different way. The visions of religious people seem to a considerable extent to be coloured by their religious views, but to transcend any thoughts and experiences they have had in normal life. The vision of a Catholic differs from that of a Protestant, and both from that of a Buddhist or Mohammedan. The visions of Swedenborg afforded great enlightenment, and were considerable advances on the orthodox ideas he had received in his childhood and youth, but they were still coloured to some extent by his firmly-rooted preconceptions.

Many visions are of a symbolical nature, and bear strong evidence of being the productions of high unseen intelligences. Some visions occur during a state of trance, when the seer appears to be transported in spirit to different spheres, and is able on returning to the physical body to remember what he has seen and heard. Other visions occur when the seer is in the conscious waking state, and are usually of a transient nature: they often have some material background, such as the clouds.

Visions are also seen by gazing into crystal globes. Usually the crystal appears to become cloudy, and then a picture appears with life and movement. Two or more persons can sometimes simultaneously see the same picture, but this is not always the case. Mr. Andrew Lang gives the following case in his "The Making of Religion." Miss Angus states, "A lady one day asked me to 'sery' out a friend of whom she would think. Almost immediately I exclaimed, 'Here is an old, old lady looking at me with a triumphant smile on her face. She has a prominent nose and nut-cracker chin. Her face is very much wrinkled, especially at the sides of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge. But she can't be old as her hair is quite brown, although her face looks so very, very old.' The picture then vanished, and the lady said that I had accurately described her friend's mother instead of herself; that it was a family joke that the mother must dye her hair, it was so brown, and she was eighty-two years old."

At many Spiritualist meetings it is usual for one or more of the clairvoyants to give descriptions of spirit forms that they see associated with the different members of the congregation. These descriptions are not always recognised at the time, but some that are not may be afterwards. Usually, however, a number are at once recog-

nised. Messages from the departed are given, which are often consoling, and contain advice that is most fitting and useful. The writer has had many such messages, showing that the intelligence sending it had an intimate acquaintance with his affairs.

Many of the messages have been convincing even when the description of the sender was not recognised. On one occasion a lady was described in detail, but could not be recognised at the time. The message was also given that this lady would shortly pass to the other side of life. The description was written down for future reference, and some months after a letter arrived telling of the illness and death of a sister-in-law. On referring to the written description it proved to be correct in every way.

Names are also sometimes given, and a few sensitives are specially good at hearing, others are rather weak in this respect. Success depends to a great extent on the congregation, and the general conditions, which must be harmonious. The spirit forms are usually built up in the aura of friends, but it sometimes happens that the friend's aura is not suitable, and the form is built up from the aura of a stranger in a different part of the room. When a medium becomes entranced the controlling spirit is able to speak through the medium. Very different personages sometimes control the same medium. One might control for clairvoyance, another for healing, and another for speaking. Many excellent addresses are delivered by intelligences that are evidently distinct from the medium's personality, and also from one another's. The addresses are, however, in varying measure coloured, restricted or modified by the capacity of the medium. Frequently lofty and advanced thoughts are expressed in imperfect language and style. The same spirit will sometimes speak through different mediums, when, although the ideas are fundamentally the same, and possibly some of the phrases, the difference caused by using different mediums may be considerable. A spirit may be able to work freely through one medium, who is well developed and harmonious, but very indifferently through another, less well developed, or less harmonious.

[TO BE CONTINUED.]

St. Paul as a Spiritual Medium.

Rev. G. Henslow.

WHAT was the young man Saul doing when we first read of him? He stands as an onlooker, while the Christian disciple, Stephen, is murdered, approving of his being stoned to death (1). Soon after we read, "Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest and asked of him letters to Damascus unto the synagogue, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem" (2).

On this journey the great event of his life took place—the discovery of his mediumship and the unparalleled results which followed. We all know the story—how he heard a voice clairaudently, for no one else heard it (3), saying to him, "Saul, Saul, why persecutest thou me?" Saul thus realised the fact of our Lord's Resurrection. Temporarily blinded by Christ's splendid aura, he is conducted to Damascus. There Ananias, being himself also instructed by spirit control, visits Saul (4).

The effect upon Saul was instantaneously so great and convincing that within three days he was willing to be baptised. He thus committed himself to be one of the "Way," a Christian, thereby running the same risk of being killed as the disciples had, and that, too, by Paul's own hands or order. He fully realised that his experiences had been no hallucination, but a fact. His eyes, ears and mind had been suddenly opened to the truth of our Lord's Resurrection. Henceforth He who had declared Himself to be the Way, the truth and the life, became his divine Master for ever.

Ananias probably informed him what Christ had told that disciple, also clairaudently, that Saul, a name which its owner changed to Paul, was "to bear His Name before Gentiles and Kings" (5).

St. Paul tells the Galatians, "God called me through His grace to reveal His Son in me, that I might preach Him among the Gentiles" (5).

We must remember that he had been one of the strictest sects of the Pharisees, and therefore probably what we should call intensely narrow-minded. It meant the most rigid adherence to the belief in "Salvation by the Law." But he discovered that the difference between the "Law" and Christ was not only great in degree, but quite irreconcilable. The means of enforcing the law or the motive for obedience was fear. Dire punishments of a temporal kind were threatened, and promises of reward for obedience (6).

Christ does not demand any such compulsory obedience, but Love and good will, as he said, "If any man willeth to do His (i.e. God's) will, he shall know of the teaching, whether it be of God" (7). "If ye love me keep my Commandments. A new Commandment I give unto you, that ye love one another as I have loved you" (8). On the other hand, St. Paul describes the law as "a schoolmaster to bring man to Christ" (9).

St. Paul writes to the Galatians and tells them that he learnt this difference directly from Jesus Christ, "I make it known unto you, Brethren, as teaching the Gospel, which was preached by me, that it is not after man, for neither did I receive it from man, nor was I taught it; but it came to me through revelation of Jesus Christ." After referring to his having persecuted Christians, he continues, "But when it was the good pleasure of God, who called me through His grace to reveal His Son in me, that I might preach Him among the Gentiles, immediately I conferred not with flesh and blood" (10).

When at Antioch in Pisidia, St. Paul said in his discourses in the Synagogue, "Be it known unto you, therefore, Brethren, that through this Man is proclaimed unto you remission of sins; and by Him everyone that believeth is justified from all things from which ye could not be justified by the Law of Moses" (11).

Justified literally means "made just," and is equivalent to "acquitted," or released from prison, and in religion it means "forgiven" (or redeemed) (12) on repentance.

St. Paul here shows how he must have learnt this from Christ Himself, for it exactly corresponds with His words, "When ye shall have done all the things that are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do'" (13).

Now think of the young man, Saul, breathing threatening against all who were of the "Way," and all for the sake of the Law. Contrast him with St. Paul's condemnation of the law. As an example of the identity in St. Paul's use of our Lord's expressions, the reader will remember how He said, "I sanctify myself that they themselves also may be sanctified in truth. I pray . . . that they may be all one; even as Thou, Father, art in me and I in Thee; that they may also be in us" (14). Such "unity" means (as Dr. Westcott observes in I. John, ii.6.) imitation of character with Christ.

Similarly, St. Paul writes to the Romans, "Salute our fellow-workers in Christ" (15), and to the Corinthians, "If any man is in Christ, he is a new creature" (16). The original source of this metaphorical use of the word "in" by St. Paul is obvious (John xvii. 21 ff.).

The following are some passages in which St. Paul testifies to his revelations by clairaudence:

"Now to him that is able to stablish you, according to my Gospel, and the preaching of Jesus Christ, which hath been kept in silence through time eternal, but now is manifest," etc. (17). He means that all the world would be converted to Christianity. "We speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the world unto our glory. Unto us God revealed this through the Spirit" (18).

In the following verses (from 11th to end of the chapter) St. Paul explains the difference between wisdom or knowledge acquired by man and the wisdom of God which can only be revealed by the Spirit.

If it be asked why Christianity is appreciable and acceptable to all human beings of whatever race in the whole world, the answer is simple. It is based on two fundamental qualities natural to human nature. In the

Old Testament they were dormant and undeveloped. The Prophets and Psalmists attempted to awaken them, but were impotent to effect their development. They are the "conscience" and humane love.

St. Paul alludes to God's "mystery" twelve times, and that it was revealed expressly to himself, so he was called the Apostle of the Gentiles, as St. Peter was of the Jews. He says, "By revelation was the mystery made known unto me, to wit, that the Gentiles are fellow-heirs, and fellow-members of the 'body' and fellow-partakers of the promise of Christ" (19).

St. Paul adds that "it hath been revealed unto his apostles and prophets in the spirit" (20). It appears, therefore, that other apostles had also received it by revelation. Indeed, it is difficult to understand how they could have entertained the idea of this "mystery" without revelation any more than St. Paul; for the Gentiles were "dogs" to them.

The greatest and most important contrast between Saul and Paul was his intense reverence for the Law before his conversion; but Paul's revelation of Christ completely reversed his views. Not that the Law was bad, but the method of securing obedience was of a primitive character, so that Christ came to establish His Church with a vast improvement to what Moses had taught (22). The great addition (I repeat) was love in lieu of fear (23).

As Saul, the Law was everything, "being exceedingly zealous for the traditions of my fathers" (24). But as Paul, he could write, "As many as are of the works of the law are under a curse" (25). The numerous laws, apart from the Ten Commandments, had all their punishments attached to them (26), several being taken from Kammarab's Code, the king of Babylon in Abraham's time.

Nothing was known of repentance and forgiveness of sins. It was a scholastic system, so St. Paul calls it "a schoolmaster to bring man to Christ" (27). Whereas under Christ's rule we enjoy the "freedom of the Gospel" (28) having no external punishments to fear nor external rewards, but natural consequences, painful or joyous, as we choose to induce them to follow, here or in the hereafter.

It is St. Paul's great subject to dictate upon this contrast and preach it according to the "mystery" revealed to him by Jesus Christ—that mystery hidden from the world till Christ came was that all the world should become Christians: Jews first, then Gentiles, till all be one on earth, as they always are in the sight of God. This is what he learnt clairaudiently from Jesus Christ Himself, so he proudly calls it "My Gospel," and he hopes God will give the Ephesians a like "Spirit of wisdom and revelation in the knowledge of Christ" (29).

If any should ask for the proofs of the fact, that the other Apostles also preached by the aid of spirit controls, he has only to be reminded of the following, "When they lead you to judgment and deliver you up, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost" (30). The best illustration is seen in St. Paul's speech (31). The effect of which was that King Agrippa said, "With but little persuasion thou wouldst fain make me a Christian." Whether said meaningfully or in ridicule, the words show the force of St. Paul's speech.

The following appears to show that the other apostles were also mediumistic, probably chosen on this very account.

"Settle it, therefore, in your hearts not to meditate beforehand how to answer, for I will give you a mouth and wisdom which all your adversaries shall not be able to withstand or gainsay" (32).

The first recorded example was on the day of Pentecost, when the great seance was held and the present-day customary wind and cloven tongues appeared. The Apostles were filled with the Holy Spirit, i.e., controlled by religious

The Greek for "consciousness" is *suneidesis* or a "knowing with oneself"; as in Heb. x.2, a "consciousness of sin" is the distinguishing between the "morally" good and bad. It then becomes the "conscience," a word practically unknown to ancient Greek literature. It is, therefore, eminently "Christian." The other is "Love" in the sense of an "Enthusiasm of the spirit of humanity," as St. J. Reely defined the Greek word, *Agape*.

spirits and spoke in other tongues, probably the different dialects of Judaism (33)—"as the Spirit(s) gave them utterance" (34). The next instances were Peter's speeches (35).

I think I have now extracted enough from the New Testament to prove the truth to all who wish for it, and will study St. Paul's writings with an unbiassed mind. The result appears to imply that we should never have had the Epistles or the New Testament had not the minds of the writers been largely aided by spirit agencies.

We may compare Rev. Stainton Moses, who acknowledges that Imperator's teaching completely regenerated him unto the truths of Christianity. He writes, "I was profoundly conscious of the presence and influence of one commanding intelligence, and of an action on my mind which eventuated in a development of thought amounting to nothing short of a spiritual regeneration" ("Spirit Teaching," page 53.)

(1) Acts, vii.58; 81. (2) Acts, ix.1-9. (3) Acts, xxvi.14; xxii.9. (4) Acts, ix.10, ff. (5) Gal., i.11, ff. (6) Deut., xxvii and xxviii. (7) John, vii.17. (8) John, xiv.15; xiii.54. (9) Gal., iii.24. (10) Gal., i.11, ff. (11) Gal., ii.16. (12) Eph., i.7. (13) Luke, xvii.10. (14) John, xvii.19, ff. (15) Rom., xvi.9. (16) II Cor., 5.17. Cp. Gal., i.22. (17) Rom., xvi.25. (18) I Cor., 2.7, ff.

The following passages refer to St. Paul's conversion through his being a medium: Acts, ix.1-9; xii.6-11; xxvi.12-18. I Cor., xv.8-11. II Cor., v.14-19.

(19) I Cor., ii.7, ff; Eph., iii.3. (20) Rom., xvi.25, ff. (21) Matt., xv.26; vii.6. (22) See Matt., v.17, ff; Rom. iii.31; x.4. (23) Rom., xiii.8-10. (24) Gal., i.14. (25) See Deut., xxvii; Gal., iii.10, ff. 264 and (27) Gal., iii.24; Cp. Rom., iii.20 and Gal., ii.16. (28) Jas., i.28. (29) Eph., i.17, ff. (30) Mark, xiii.11. (31) Acts, xxiv. (32) Luke, xxi.14, ff. (33) Acts, ii.5. (34) Acts, ii.1-4. (35) Acts, ii.14ff and iv.8, ff.

An Awakening in Ilfracombe.

REV. CHAS. H. ROUSE recently visited Ilfracombe to deliver a couple of lectures denouncing Spiritualism. Tickets of admission were sold, and the notices announcing the meeting indicated that questions and discussion would be allowed. Mr. Robert Jas. Lees, author of "Through the Mists," etc., tells us that the proceedings opened by the chairman's statement that no discussion would be permitted. He protested that to quash discussion was equal to obtaining money under false pretences, and he insisted on making a statement, and challenged Mr. Rouse to public debate. Subsequently Mr. Lees took the hall for public meetings, and invited Mr. Rouse, offering him equal time with himself to address the meeting.

The rev. gentleman declined all such invitations to fair debate, and Spiritualism in North Devon has been materially helped by Mr. Lees' resolute action. That's the best method with our traducers—meet them fairly and they disappear. Mr. Lees, despite his 72 years, is still going strong, and recalls with pleasure his meeting with D. D. Home as long ago as 1863 or thereabouts.

DECEPTION is ever the resort of those who are constantly distrustful of others. That home or church is happiest and most prosperous where only trust and truth prevail. Spiritualism can and will be that home, that church, when its followers become spiritual in thinking, living and being.—"PROGRESSIVE THINKER."

In a long letter on the subject, "Can Trade Revive?" in the "County Express," Stourbridge, Mr. Walter Jones points out that the chief requirements are to "stop borrowing, redeem existing debts, and live within one's income." Mr. Jones' book on "National and Municipal Finance" (1913) was well received. He has now issued a companion volume, "Capital and Labour—Their Duties and Responsibilities" (162 pp., Mark and Moody, Stourbridge, 2/6). The profits on this latter work, if any, will be devoted to St. Dunstan's Home. Mr. Jones has ideas on economics which are as sound as his Spiritualistic convictions.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE PENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

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SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

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Editor and Secretary

ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "—& Co.," and made payable to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JUNE 10th, 1921.

Progressive Revelation.

QUITE a large number of people find cause for perplexity by comparing the various communications coming from the inner side of life. With their critical faculties fully operative, they peruse these various spirit revelations, and find what appear to them to be discrepancies, if not even contradictions.

The primary difficulty is, of course, in themselves. Religion has been looked upon from an idealised standpoint. The spiritual life has been a matter of Divine Revelation, final, unalterable and infallible, rather than one of growth and evolution.

Men have argued that the revelation of past times has been direct from God, and, therefore, perfect and complete. They have not stopped to consider that, however perfect the revelation may be in itself, it must become limited by the channel through which it was revealed, and still further limited by the minds which receive it. A Wagner may compose an opera, giving scope for a full orchestra, but it cannot be fully conveyed in a pianoforte solo. Its melody may be reproduced thus, but even then there are pianos and pianos, players and artistes, and each imposes on the interpretation not only its narrow limitations, but also its own peculiar idiosyncracies. The growing consciousness of man is gradually throwing back the narrow boundaries thrown by past generations.

This is admitted in practice by popular religion. Within the covers of one book—the Bible—we see it exemplified. The ethics of the Old Testament with its dicta of "an eye for an eye," etc., is inferior to the higher standard of the New Testament, "Love your enemies." Yet both are assumed to have been laid down from the same source. They disagree, and yet they are both pointers on the road to spiritual development. One could unfold the idea by comparisons between Moses and Elijah, pessimistic Jeremiah and optimistic Isaiah, scholarly Luke and mystical John. Such differences must exist in the nature of the case.

Truth in filtering through human minds carries with it something of its channel of transit. The writings of R. J. Lees and Rev. Vale Owen must and do differ in some respects from those of a David Duguid or a Stainton Moses, or the spoken word of a J. J. Morse or E. W. Wallis. It is even possible to deduce the type of mind of the medium by an analysis of the matter itself. Experienced Spiritualists know that this is inevitable, and that due allowance must be made therefor. Even in spirit photography the same principle holds. It is generally possible to determine a "Crawe" or "Wyllie" or "Verncombe" result by merely looking at the print.

Whether it be the contents of the mind of the medium or the peculiar plasticity of his "ectoplasm" (horrid word), these inevitably tinge the results with traces peculiar to the medium. Since intercommunication between the two

planes of life is a matter of action and reaction on each plane, we must expect to be able to trace the evidence of both. You may be a different person to your natural brother, yet there may possibly be a family likeness to one or both branches of the ancestral tree.

Modern psychical research is showing us that spiritual revelation does not come, and never has come, DIRECT from an All Perfect Divine Source, but is handed down from plane to plane, each plane modifying the truth to meet the needs of the one which it feeds. We are sometimes asked, "Why don't we get the whole truth?" To which we reply, "Why don't you feed a month-old baby on beefsteak, or bread and cheese?" It is not that these things do not exist, but that they exist side by side with indigestion and worse.

The fact seems to be that infallibility does not exist in this world, and the individual who desires it had better fit himself for the plane where it may exist and—get out. Further, infallibility does not seem to exist in any plane of spirit life which we may contact, as in the divine economy it is not necessary to employ university professors to teach infant classes, since the professors would probably make a very poor job of it owing to their inability to come down to the limitations of their pupils.

We are face to face with two facts at least: (1) That revelation is limited by the restricted knowledge of the spirit messenger, and (2) that it is further limited and in some measure adulterated by the channel through which it flows.

Even this is not all. The communicator may adjust his message to the capacity and idiosyncracies of his pupil. We have never hesitated to express the conviction that the chief purpose of the spirit people in opening the gates of communion was to correct the theological errors which were enslaving men, to convert academic assent to theories into active mental life, and to spiritualise by inward unfoldment the whole life of men. The production of phenomena is a mere side issue, the advertisement calling attention to the goods, the sign pointing to that which is signified. If, then, the chief desire was to produce in us an active spiritual life by the inculcation of spirit teaching, and the awakening of the spiritual faculties within, why is it that spirit teaching varies? Is it not the fact that most communicators meet a man WHERE HE IS. It may seem a foolish thing to say, but obviously they could not meet him where he is not.

To beguile the tedium of a long railway journey one often gets into casual conversation with a fellow traveller. The difficulty is to find where he is. You start with the weather, which is common ground. Next you try golf, and draw blank. Then politics or religion, and finally find that he keeps rabbits. It's a lowly plane to start on, but you converse learnedly on the salient features of Dutch, Angoras or lops, and finally broaden your conversation to more important things. But you first had to meet him where he was—on some topic which was mutually understood. In our dealings with the spirit people, they often come to meet us where we are, and we do not see the higher goal they have in view, to which they seek to lead us by easy stages.

The inquirer who comes to us, then, seeking an infallible word or method which by following shall carry him to a state of perfect peace, may easily be disappointed. The perfect peace will only come to those who struggle to grow strong, and those who submit us to the ordeal of self-unfoldment are our best friends. They realise that a spirit within man struggling upwards to the light is the one thing which can redeem us from error, ignorance and weakness, and the help of our fellows—visible and invisible—may be best assessed not by what they do for us, but rather by what they stimulate us to do for ourselves. In following this mission they meet us where we are—"He went and preached to the spirits in prison"—and presently point the way through struggle and blackness, ignorance and folly, to the light of heaven, which is eternally burning in that heaven which is the kingdom of God within us.

On broad principles all spirit teaching is alike; in detail it is adjusted to our personal needs and development. Here is the cause of its success: The teachers and the teaching are specialists chosen for the individuals. Their own personalities shine through their messages, their

teaching is adjusted to our ability to assimilate it. They meet us where we are, and lead us up the slopes of progressive attainment.

CURRENT TOPICS.

The Psycho-Therapeutic Society.

WE regret to hear that this Society, which has done such good work since 1901 in giving free treatment to the poor and promoting the new forms of healing by psychic and suggestive methods, is now obliged to call a halt. Enforced removal from its premises and inability to secure suitable accommodation has left it "stranded." The hon. secretary, Miss G. Linde, 10, Carlyle Mansions, Kensington, W.8, would be glad of assistance in finding new premises where the work of the Society may be re-established.

A Critic Reproved.

"THE Freethinker" reproved Mr. E. Clodd for an attack on Spiritualism reported in the Hull "Daily Mail," where the latter is reported to have alluded to Spiritualism as "materialistic at the core," and to have again misquoted the "whisky and cigars" story of Raymond. We are continually hearing of this quotation being made, but all our critics persistently twist the whole incident. Anyhow, the "Freethinker" is good enough to say, "We dislike this attack on Spiritualism as being 'low,' with implication that there is something higher in other conceptions of a future life. If we live again there is nothing more ridiculous in having whisky than water. It is the idea of a future life that is ridiculous. Grant that, and nothing else matters." The last sentence might well read, "Prove this, and anything may follow."

The Folly of Misrepresentations.

THE "Freethinker" further says: "We suggest to Mr. Clodd that the time has come to cease treating Spiritualism as consisting in nothing else than the tricks of conjurors and frauds. That view is all very well for those who do not really know what Spiritualism is, and who write for a public equally ill-informed. But to claim that that is the whole of Spiritualism is to play into the hands of Spiritualists by putting forward as an explanation of the facts a theory that simply does not fit the facts. That the Spiritualistic theory of a future life is wrong we have not the slightest doubt. Considering the very extensive literature on abnormal psychology that is now available there is little excuse for a man sticking to an explanation that belongs to the days of more than half a century since." We are afraid, however, that the critic has only jumped from the frying-pan into the fire!

Those "Natural" Explanations Again.

WE have heard so much of possible explanations of Spiritualism which the future may produce that we are getting sick with waiting. The whole history of Spiritualism is thick with the discarded explanations of the theorist. Telepathy was once the ideal explanation until it was found to prove too much; and is now looked upon as "a priori" evidence in favour of survival. The "subconscious self" was brought forward, until it showed internal signs of Omniscience, and men are now engaged in whittling it down to its true proportions. Multiple personalities were pushed to absurd lengths, and at the present moment "psycho analysis" is the theoretical Aladdin's lamp. Most of these theories had at least a plausible name. Most of them had some basis in fact. When, however, they were hurled against Spiritualism each covered but a tiny percentage of the facts. The grandiose name of abnormal psychology may in its turn appeal, but names are seldom explanations. It is time we "cut the cackle and got to the horses." We want to know what precisely is the explanation of abnormal psychology. Spiritualism may be a crude and vulgar thing to some folk, but at least it has one virtue. It does cover the whole range of the facts, and it is the only hypothesis which does so. If a better can be found, most Spiritualists would hasten to embrace it, but grandiose hints of wonderful

promises are a poor substitute for an explanation which "works" in practice.

The A.G.M. of the S.N.U.

THE Annual Conference will this year be held at Halifax on July 3rd and 4th. We are asked to mention that all applications for accommodation must be in the hands of the secretary, Mr. R. H. Yates, on or before June 20th. Every effort will be made to secure the comfort of the delegates, but no guarantee of accommodation can be given to applicants unless they apply in time. The housing of an Annual Conference is becoming an increasing difficulty, owing to our abnormal growth, and those responsible must have time in which to do the work. The earlier delegates notify the secretary of their intention to be present the better for everyone.

Coincidence or Clairvoyance—Which?

NEARLY three years ago a Bristol lady, Mrs. Seager, was giving clairvoyance at the Bishopston Ladies' Guild, in the ancient city, and amongst the ladies present was one who appeared in deep distress. Her husband had been missing for two months, and no tidings had come to her.

Mrs. Seager was asked to see what she could get, and she insisted that he was out of the body—that his body was lying on the ground near a large tree, and that death had taken place some time before.

The distressed wife could not believe this, and clung to the hope that he had lost his memory, and was wandering abroad.

On April 5th last the skeleton of a man was discovered by some children in the wood at Bourton Coombe, near Bristol, and an inquest was held at Long Ashton Workhouse by the coroner on April 9th. The body was identified by the clothes and contents of the pocket. The clothing had rotted, but the silver watch, keys, etc., enabled identity to be established.

Mrs. East, the lady who had received the clairvoyant description, identified the articles, and said her husband had been missing since February 12th, 1918. He had previously had a nervous breakdown, but had apparently recovered his health, but had been worried over business. An open verdict was returned.

Mrs. East is satisfied that Mrs. Seager three years ago had described the exact conditions of his passing. What a pity the information was not followed up and the body discovered at the time.

SCENT IN EACH WOOD.—Were our sense of smell more highly developed and better trained, says the "American Forestry Magazine," we should find that every wood has its own peculiar scent by which alone it could be distinguished from all the rest.

A SYMBOLICAL PICTURE.—The struggle of the human soul, torn between the ideals of the higher life and the allurements of earth, is strikingly illustrated in the picture by Miss E. M. E. Mason, "The Tempest of Life," which is to be placed on exhibition at the Albert Hall, Manchester, on June 21st and 22nd. Admission (including tax) 1s. 3d. Miss Mason is of a psychic temperament, and claims to have been helped and guided in the painting of the picture. Many Spiritualists will, we are sure, be interested in viewing the work.

SPIRITUALISM GROWING IN SPAIN.—Notwithstanding the opposition on the part of the Catholic church, Spiritualism in Spain is making steady progress. Spiritualists are persecuted in many ways. They are anathematised; refused last rites of the church, if they attend meetings; books and tracts seized and burned; publishers of papers, books and pamphlets are threatened and abused. But all this appears to have had little effect upon those who know the truth and those who have been inoculated with the virus of twentieth century desire to do their own religious thinking. There are many flourishing Societies throughout the kingdom, and counted in the ranks of Spiritualism are some of the leading men and women of Spain.—PROGRESSIVE THINKER

The Eternal Power: A Pantheistic Conception

Denby Chambers.

From time immemorial anthropomorphism has been the prevailing conception of a higher power. The early origin of this doctrine found root in the unenlightened, primitive man, inasmuch that he realised more truly than the intellectual being of the present era how much he was an epitome of this great universe. From that source of eternal spirit, which bid the ego manifest through matter, inherently our primitive ancestor felt the influence of a higher power, and witnessing the tempestuous elements in all the various phases, he could only in his limited development, attribute those incidents to a being conceived in human form. To satisfy the desires of his heart he made in crude imagery idols according to his conception, so that he could worship that which appealed to his finite mind.

We speak of primitive man in his uncultured state; we think of him now as a most rational being, when retrospectively we view the religious aspect of the last few centuries. It is impossible for us to describe the pitiful retrogression of the human race under the dominating power of papacy, and the terrible persecution of the cultured minds during the Middle Ages. To the doctrine of anthropomorphism we attribute these conditions. In this great era of human progress anthropomorphism has indeed a firm hold in the mind of the populace. Many in whom we find the aspiration for a greater truth still cling tenaciously to the idea of a personal God, with a son of mortal birth as their saviour. May we state in all sincerity that there is no room in this great universe for a personal deity.

It is only natural that with the impulsive aspiration of the ego we should probe the infinite problem, and explore every channel that would lead us to a reasonable conclusion that God exists. Astronomy, with its wondrous story of the stars, Biology, the absorbing tale of the origin of life, and Geology, with the records of our planet written on the rocks, these and other branches of sciences, in co-operation with our research into psychic science, urged us onward to the goal wherein we hoped to find that being which we speak of as God. The higher we aspired for this power, resounding from the spheres there echoed "higher still," and whilst admitting that we are early spirits in this cycle of evolution, consequently our spiritual development does not necessarily warrant that our views are in every way correct. Still we can, in the earnest aspiration for truth, outgrow the chains which bind us to the earthly condition, and seek in the vast infinitudes for the Over Soul.

Then like the rush of wind there came an inspiration, that which we sought was solely a conception of our finite mind, and like our primitive ancestors, we were inclined to conceive our God as a being in some form of matter. Our dream was shattered, and this world-wide anthropomorphic doctrine would be for ever relegated to the dust heap of misrepresented and man-made religions. What are our views concerning an eternal power? The only reasonable and rational conception in our opinion is Pantheism, and Pantheism is the realisation of a supreme being manifest throughout nature. This doctrine is inclined to support those atheists who strenuously fought against the Christian God. Alas, in their ideas were omitted such truths as the survival of bodily death, and the continuity of the spirit in another vehicle, and whilst regretting that many of those workers fought against our principles, still we appreciate their efforts to unshackle humanity from the chains of creedal despotism.

To the student of the super-physical, who realises of those vast spheres, wherein there function myriads of beings, who in past ages of immeasurable time manifested through a physical temple, and who are now lords of creation (brothers of a senior humanity), pantheism is a true and realistic doctrine. To trace the origin of our pantheistic conception we must necessarily take a retrospective view of those universes that existed aeons and aeons beyond the conceptions of the finite mind. Life must have manifested in some form of matter, and accordingly continuity of intelligence and personality in a state of refined substance, constituting zones or spheres, those zones of sublimated particles being gradually evolved in the process of cosmical

evolution. We are not assuming that life was exactly as we know it on this plane, but intelligence and personality survived as the determining factor in all conditions. At the dispersal of those worlds and at the grand climax and realisation of the perfect being, which was potentially inherent in the first gentle murmur of the protoplasm, the zones or spheres remained with their myriads of beings who had functioned on the respective planets in the various systems. In the process of cosmical evolution the eternal drama of creation and dispersal of systems rolls on in ever-recurring cycles, consequently we have an astral plane permeating entire space, which we may term as a supra-cosmos condition.

We are aware of the law of eternal progress, and in the upward climb towards the goal which the various humanities are aiming at, there were amongst those beings some who in vague shadows of the misty past, had aspired towards the sublime heights of spirituality, which hastened the progress of the ego, whereby their admittance into the spheres of great masters was earned before innumerable incarnations had been completed. In each and every one of us there is potentially inherent and latent a God-like condition, and on each of us rests the responsibility whether we progress to this spiritual height. In the intelligences in those spheres of consciousness are vested the powers of creations and dispersal of systems in accordance with the divine law of the still higher consciousness. Each ego distinct, yet one great flashing point of affinity, an at-one-ment with the creative force, a unifying and determining factor for the future processes of matter and spirit.

To those exalted beings we attribute the many phases through which our planet passes, and to them we owe the conditions of spiritual progress which are shedding their all very light amidst the black pall of gross materialism. True we may raise the question of the apparent crude and indefinable methods which occupy time in our process of evolution, still there is no such thing in this universe as chaos, every motion is rhythmic pulsation, and we cannot grasp the sublime and intricate mystery of nature's mechanism. To those masters we gaze with reverence and homage, trying to realise that they trod the pathway of progress in the incomprehensible past, and we as early spirits on the roads of cyclic evolution look to them for guidance; that which is handed to us from an angel ministrant finds its origin in the spheres of which we speak, the consciousness that is responsible for the welfare of our planet. From the earth-plane all grades of humanities are on the ever upward trend, each soul in the course of countless time seeking an incarnation to a fuller and nobler condition.

Our conception of the Eternal Power is thus: The exalted ranks of spiritual beings which govern our planet are in the light of reason the creative and guiding faculty of our solar system. From those brilliant spheres down to the spiritual conditions surrounding the earth there is the indefinable bond of affinity. Every aspiration sent out from an earnest soul finds its goal; and in return, from the depth of spiritual power the desire is wafted across the etheric waves. Beyond the exalted ranks of which we speak there are undoubtedly higher states, the spiritual condition of which taxes our mind to conceive, and we look with all sincerity and reverence to those glorious infinitudes which we presume to speak of as God.

A TRUE STORY.—Boy (age six, who has returned from Sunday School): "Father! was Jesus very poor?" Father: "Yes, my son! He had no home, and no nice warm bed." Boy: "And were his disciples poor, too?" Father: "Oh, yes, of course. They were poor fishermen." Boy: "Then the coloured windows at our church are all wrong, for they've all got beautiful robes."

Your receptivity is improving, but please do not allow your own wonder so much play. You spoil the vibrations—set up cross currents. Take two people at opposite ends of a telephone wire. Each must speak without interruption from the other. If they both speak at once, you have confusion. There must be a speaker and a listener. The illustration is rough, but it will serve. Bit by bit we shall get to greater precision. Learn to be great.—From the Beyond through A. H. WARREN.

"Where There Is No Vision the People Perish."

John G. Wood.

As to the desirability of sight there can be, one would suppose, no manner of question. As regards its necessity there may be perhaps more than one opinion.

It has been my lot, on more than one occasion to be brought into intimate personal contact with individuals who had temporarily or permanently lost the normal sight. As a matter of fact, as a child I was for a short period unable to see anything, as the result of an illness. Later on—as a young fellow—some forty years ago, I was for some years in direct daily contact with blind people at a certain college where training was given to such cases.

That dark curly-headed impulsive boy is the son of a merchant of commerce. That one over there, whose words wash out in a stream, is being trained with a view to the Nonconformist ministry. That young gentleman across the way is now back at this old college, and is the teacher of mathematics; at the end of this term he goes abroad to take up fruit farming. That tall figure in cap and gown is (Second Master); he is a Fellow of his University, and has had a distinguished record—he also was a student here years ago. That man you see over there with head erect and confident bearing, has made the trip to Australia three times—he is a bit of a wanderer. In a few weeks he will be off again.

There they are, young and old; some mere children, others nearing middle age, to whom blindness has recently come. That tall, broadly-built, fine figure of a man bears an honoured name; he is a close relative of England's most loved Field Marshal. That boy with a patch on his nose and the torn knees of his trousers so much in evidence is one of the most lovable youngsters you could hope to find in the wide world. His father is known wherever the English language is spoken. A member of the Cabinet and a good man is he; his wife a lady whose figure and carriage would evoke admiration anywhere. (I am glad to say that boy, long since a man, has had his sight restored.)

Others also I might refer to, but these few must suffice. Oh, alas, the son of a Bishop, missed his way and fell into evil courses, despite all pleading. If you had spoken to those who had never experienced the possession of sight—of the NECESSITY of sight, you would have probably been laughed at when your back was turned. Why necessary? They could and would have pointed to fine results obtained by their fellow students in many walks of life—a clever lawyer holding a fine position, was one—many in good positions in the Church, having gained degrees no whit inferior to the sighted clerics. Still some of us remain of opinion that sight is desirable, and is indeed a blessing to be prized, and for which we should be thankful.

But vision is not limited in sense or in application to the physical side of our nature alone. There is an interior sight; there is a spiritual vision of greater possibilities, of wider range, of fuller powers than that of the normal physical sight.

There is also the vision which realises the possibilities that lie around us on every hand—the insight which sees, understands and works forward towards the realisation of a great and well-defined purpose.

I fear that, generally regarded, we Spiritualists do not always realise aright what an understanding vision, enlightened and far-seeing, would do for us as a body.

If we did, we should not be so ready to, as it were, pride ourselves on our splendid isolation sort of attitude in the village where I live there are a number of Spiritualist Churches, but not every Spiritualist one meets is a member of any of them. Why not? If you are a Spiritualist, then you should be a member of some properly organised Spiritualist Church. Only by that way has the Cause a chance to pull its proper weight, and to reveal its unity and strength.

Again, not every Spiritualist reads the Spiritualist papers. Some dear souls will tell you they have no time. I fear they have less inclination than time. Surely it would not harm them to know what other Spiritualists are thinking, saying, planning, and doing, in this country and elsewhere.

Spiritualism, believe me, is a bigger thing than we are, and we need at times to be reminded that our own backyard is not the whole of the universe. There ought to be a well-defined and consistent linking up from the individual Spiritualist to some recognised Spiritualist Church, the Spiritualist Church to the District Committee, and from the District Committee to the Spiritualists' National Union Ltd.

But I suppose it is true that the primary meaning and purpose of the words at the heading of this article bear witness to the fact that where men and women are living for material things alone, where the spiritual universe has, as it were, been barred out from our reckoning, where also the voice of God within has been silenced, this message ignored, when men resolutely determine on going alone on their own way and the prophet and the seer have no place in our individual or corporate lives, then, when vision has either ceased or is stifled, the people perish. There may be religious attendances, there may be indeed a very real multiplication of outward observances, but that life-giving principle is not allowed to obtrude or rule.

To-day many religious organisations in this land of ours are seriously perturbed at the lack of interest displayed towards their feverish and doubtless well-meant activities to retain their people. Many of their leaders are looking towards Spiritualism with thoughtful brows, as a possible solution of interesting and retaining support and the favour of their flock, and it is even whispered that the interest displayed has behind it a desire to incorporate Spiritualism into their own system of thought and teaching.

It may be as well to remember that the Christian Church in its primitive days DID possess the main principles of Spiritualism. Why did they not retain it when they had it? Why did they, after a time, carefully cover up those teachings out of sight? It is said they are out to capture Spiritualism. We have not the least objection to them capturing Spiritualism, providing—What? That Spiritualism shall have first captured them. Spiritualism may safely be left in charge of the men and women who have been captured by it. But we must have and will insist upon having Spiritualism pure and undiluted, mixtures will not do. Spiritualism without either addition or subtraction, and the Spiritualism we must have is one in which the close co-operation of those workers beyond the veil is recognised and provided for.

Mrs. Jennie Walker in the United States.

OUR talented English Sister, Mrs. Jennie Walker, has been enjoying what has amounted to a triumphal progress in her tour in the United States. Too numerous and varied to be named in detail, the meetings have presented very interesting features, and many phases of the work in America. Mrs. Walker has won high encomiums from State and National workers, both for her lecturing ability and for the unique character of her psychic work—the latter being generally hailed as strikingly different to that of American mediums.

A recent week's mission at Flint (Michigan), though undertaken in a condition of illness, was remarkable for results. In particular the "Floral Spirit Seance" was pronounced by Mr. C. N. Lunt, State Treasurer, to be the most remarkable mediumship he had ever seen in 25 years' work both in England and in America.

The State Association Mass Meetings at Battle Creek also had Mrs. Walker as a chief speaker, and exponent, and here, too, she won a host of friends. In Detroit she has filled the platform several Sundays at a new and now large church, of which Mrs. Edland—a seven years ago convert of her own—is pastor, and there she is always welcome and a favourite.

The past week Mrs. Jennie Walker carried all before her at Cleveland, Ohio, with three most successful Floral Seances with automatic writing motives—one of them on a Sunday night before three to four hundred people. At the close Mrs. Walker was presented, from the ladies of the Independent Church of Truth, with a silver-plated Thermos flask, in recognition and appreciation of her work.

As much might be said of similar seances at Sandusky, on Lake Erie, and at Toledo, Ohio, where the meeting was one of the first series held in a newly acquired church building just bought by the First Spiritualist Church for thirty thousand dollars (£6,000).

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CORRESPONDENCE.

"SPIRITUALISM: ITS RELATIONS TO SOCIALISM."

SIR,—Being a Spiritualist, I know that there is no death, and being an observer of the system of society under which we live, I also know that there is no life, i.e., life that we as children of the Divine Love should have. Realising these two fundamental facts, what is my duty?

To my way of thinking I must first of all propagate the fact that there is no death, which needs no stretch of imagination to include the Fatherhood of God and the brotherhood of man. I am fully aware of the fact that if only man would carry out these two principles there would be no need for Socialism or any other 'ism from a political standpoint, but we must accept the position as it is, and adapt ourselves to the circumstances prevailing.

Now, accepting the position as it is, I know of no 'ism (again from a political standpoint) that is striving for the brotherhood of man excepting Socialism. This being so, I contend that it is my duty to support Socialism. I am prepared to be told that religion and politics should not be mixed, and I agree. This may sound a contradiction, but I will try and show that in Socialism there is religion.

As Spiritualists, we all know that each and every one has the Christ in them, and I contend that it is the Christ in the Socialist which animates in him a desire for the brotherhood of man. I cannot imagine any Spiritualist attempting to deny this; that is, if he gives it a moment's deep consideration. Should, however, there be found one, I should be glad to know to what he attributes the emanation of that great ideal in the Socialist.

Let us presume that the brotherhood of man is established solely from the material standpoint. I am sure that it will need no stretch of imagination to see such a sweep of spirituality pass over the earth as will at once acclaim the Fatherhood of God.

I sincerely trust that this matter will be keenly taken up by all Spiritualists. I am not advocating that as a body Spiritualists should stand for Socialism, but that every Spiritualist as an individual should give the matter grave consideration.

In concluding, I should like to thank your correspondent, Mr. Fred White, for introducing this subject.

C. W. DIGBY.

SIR,—I was deeply interested in the above by Mr. Fred White. Spiritualism and Socialism have very much in common, yet they originate from widely divergent premises. The "materialistic conception of history" simply means that all other manifestations of life are the outcome of the "psychological inflection of economic conditions," i.e., of the conditions under which wealth is produced and distributed. Marxians have made that conception their philosophy of life, and they are so keen on translating it from the abstract to concrete that they generally refuse to study a movement like Spiritualism.

On the other hand, Modern Spiritualism is based on spirit communion primary. Its philosophy or religion, on the Seven Principles of the S.N.U. Spiritualists are likewise keen on translation of idealism to reality, and mostly have no time or patience for Socialistic teaching. The Marxian wants a collective translation, the Spiritualist an individual one. One asserts man is conditioned by wealth and its concomitants; the other, that "spirit" is triumphant over material things as we understand them. It resolves itself into this problem: What is man's primary concern while functioning on earth? Personally, I am very anxious for a good and true lead in this matter.

Recently I gave an address dealing with the above subject entitled "A May-day Message to Materialists." I believe the time has come when we ought to be able to state clearly our attitude on this social issue. Judging from the messages given from the platform by clairvoyants,

the spirit people think materialism is a great part of the life here. Marxians are in power in Russia. Many of them I know, excel in morality most spiritual-religious persons. Nevertheless, they are pursuing religion relentlessly there. Here they will do likewise unless we prove to be practical people.

JOHN M. SCOTT.

SIR,—Referring to the letter inserted in THE TWO WORLDS dated May 20th, dealing with the above subject I do not doubt for one moment that a red-hot Socialist address was delivered through our brother, Fred White, as a trance medium. At the same time, I would keep politics out of our religion, otherwise I am afraid you will do the Movement more harm than good. The spirit who spoke through him was probably a strong Socialist when in the body, therefore it is quite natural he would touch the topic.

Personally, I consider the present industrial trouble and distress would have been settled long before now were the delegates not Socialistically inclined. I might as well draw your attention to the Irish question and the bloodshed and suffering through politics. Let us carry on our religion in a peaceful manner. A CONVINCED SPIRITUALIST.

SIR,—I am tempted to venture towards the marshy ground whither Mr. Fred White gives an invitation. The question of the attitude of Spiritualism as an organised body towards Socialism seems to me a most controversial matter, varying in extent according to the political views of the parties expressing the opinion.

The philosophy of Spiritualism appeals to me very largely on account of its democratic nature, and I am proud to accept it as my religion because it provides in a common way for the good of all. I also accept Socialism because I think it means, and will in good time provide in a common way, the well-being of the human race.

It seems to me that Socialism rightly studied and understood—not, Sir, the bogey of a powerful and biased Press—is at one with Spiritualism, in that both movements share as an ideal the superseding of ancient shibboleths and freedom with a re-moulding of thought, so as to serve a common purpose in the emancipation of humanity. It would appear that a Spiritualist who has made a study of Sociology could not oppose Socialism even if it were not absolutely acceptable.

J. D. BELLETT.

SIR,—I have for a large number of years investigated both Spiritualism and Socialism, and have come to the conclusion that Spiritualism simply absorbs Socialism, that is, the foundation of Spiritualism is laid on the co-operation of labour for the common good, and Socialism likewise. Why labour for two masters when one will suffice? The only movement which I recognise is the Spiritualist Movement; all the others are as nothing to me, because Spiritualism has led me out of darkest realms to the glorious lights above, and gives me every satisfaction. Socialism of itself deals only with mundane matters, nothing further, that is the reason why I throw all my lot in the Spiritualist Movement.

F. BANNISTER.

SIR,—Re Mr. White's letter in THE TWO WORLDS desiring some light upon the relations between Spiritualism and Socialism. If we submit the basic principle of our Cause, that is the brotherhood of man, to a very brief examination, and compare it with the fundamental principle of Sociology, that is, human emancipation, we find that both when practically applied will be instrumental in the production of a state of affairs that will finally mean the betterment of mankind. In view of the facts, I think that Spiritualists and Socialists should unite forces and work for the idealistic state that Christ, the Social Reformer, spoke so ably about.

For further light regarding the relations between Spiritualism and Socialism, I should like to draw Mr. White's attention to the latter part of W. H. Evans' article entitled "Broad Issues" in THE TWO WORLDS of April 22nd, 1921.

A. YOUNG WORKER.

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ALL things have a spiritual origin.—PLATO.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports on Sundays will be inserted. In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

YORKSHIRE DISTRICT COUNCIL.

The quarterly conference was held in Bradford on Sunday, May 29th. Owing to the restricted railway service the President and vice-president were unable to be present. The business meeting was held in the Ripley-st. Church, Mr. S. Rastall (Pres., Halifax D.C.) presiding.

The routine business was disposed of expeditiously, the delegates appearing determined to be businesslike. Harker-street Church, Bowling, had not yet put itself in order as a properly constituted church since its reconstruction, and the secretary was instructed to meet them in order to explain our requirements.

The financial statement showed: Income, £56 17s. 5½d.; expenses, £48-9s. 5½d. The E.C. reported that all liabilities shown on last balance sheet had been discharged.

The S.N.U. representatives' report aroused much interest, strong approval being manifested at the firm action of the S.N.U. E.C. on the questions of signing the Seven Principles, Churches who refused to work with their District Council, and the resolution opposing the statements of the Rev. W. Wynn in "Light".

Certain churches were reported who had not yet paid their dues to the S.N.U., it being pointed out that if subscriptions were not sent in it meant the complete severance of those churches from the organised Movement. The application for membership of the Cleethorpes Church was endorsed.

Skipton Church had applied to the S.N.U. to be transferred to the Lancashire District Council; letters had been written to them on April 6th, and May 31st, for information, no reply being received. Representatives had, therefore, objected to the transfer, and it had been referred back.

Secretary reported that the number of church members paid up was now 2,163. Associate members of council, 200.

Largely attended propaganda meetings were held in the Ideal Picture House, Bankfoot, Ald. T. Houldsworth presiding. Addresses were given by Mr. R. H. Yates and Mr. W. E. Gush. Meals were splendidly served in the Bankfoot Church to a great crowd of hungry people.

In spite of the strike, the depleted railway service and no trams, the conference was a great success.

BRADFORD DISTRICT COMMITTEE.

The monthly conference of the Bradford District Committee was held in the National Spiritualist Church, Dewsbury, on Sunday, May 15th. Owing to no trains running from Bradford, the number present was smaller than usual, although several delegates from outside churches had walked long

distances. Mr. Roberts, the district President, presided the whole day. Invocation was given by Mrs. Harrison, of Morley, which was followed by spirit communion of a helpful nature.

A very hearty welcome was given to the delegates and associates by Mr. Phillips in the name of the Dewsbury Church, and he trusted the day's proceedings would be such that each would go away feeling reinvigorated. Thanks were tendered by the President, who spoke of the good which could be done by thought and prayer in the interest of another. Only a month previous a good worker in the Cause, Mr. Houldsworth, of Dewsbury, was seriously ill, very little hope of recovery being given for him, but concentration of thought and real earnest prayer on the part of many who knew him had been of great assistance to his recovery.

Mr. Maddeley, of Cleckheaton, was elected as teller. Minutes of last conference were passed as correct record. Correspondence was passed after secretary had been instructed to deal with one or two matters of vital nature.

Report was given of one of the associate members who was ill and had been so for some weeks. Real sympathy was expressed by voting 15s from the District Committee Fund of

A NEW PAMPHLET.

Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

Benevolence, which amount was made into £1 by special collection. The secretary was instructed to forward the same along with appropriate expressions from the conference.

Mr. Waddington, of Cleckheaton, spoke of the passing of Mr. Ben Taylor, of Huddersfield. Sympathy was expressed to the widow by all rising.

The financial statement was passed as a correct record.

In the open session Mr. Lightowler moved, and Mr. Waddington seconded, that the secretary express the agreement of this conference in connection with the resolution passed by the Council of the S.N.U. in THE TWO WORLDS of May 13th, in reference to the article written by the Rev. Walter Wynn and published in "Light" of April 9th.

Mr. Lightowler was elected as delegate for the District Committee, as the secretary cannot act in that capacity, as he is one of the delegates for the associate members for Yorkshire. This closed the business meeting.

A propaganda meeting was held in the afternoon. Invocation was given by Mr. Cloughton, and short addresses were delivered by Mrs. Harrison (Morley), and Mrs. Bilcliffe (Batley). Spirit descriptions were given by Mrs. Lightowler, of Bradford, and the closing prayer was given by Mr. Roberts.

At the evening propaganda meeting the church was full. Mr. Roberts occupied the chair. The platform was occupied by Mrs. Hartley (Morley), Mrs. Walton (Morley), Mr. Lightowler (Bradford), vice-president, and Mr. Wilby, the blind medium of Ossett.

The invocation was given by Mrs. Hartley, and was followed by remarks

from the President, who spoke on his pleasure in seeing our district treasurer amongst us again after his very severe illness.

Mrs. Walton expressed her pleasure in occupying the platform at a conference for the first time, and gave some very good spirit descriptions. Two exceptionally fine addresses on "Personal responsibility" were given by Mr. Lightowler and Mr. Wilby, which were listened to with great interest by all.

The President thanked the workers of the Dewsbury Spiritualist Church for an exceptionally good day. The day's proceedings were brought to a close with prayer by Mr. Roberts.—H. CLAUGHTON, District Secretary.

HULL: DAIRYCOATES.

On May 11th and 12th the above named Society held a bazaar in aid of the building fund at their rooms in Dee St. The exhibition reflected great credit on the workers. The sale was opened by one of our oldest members, Mrs. Murris. In the evening an entertainment was given by many friends, and we are pleased to be able to say that the sale proved to be a financial success.

LONDON: CLAPHAM.

By the request of the Clapham Society the children of the Brixton Lyceum gave their delightful fairy play entitled, "Her Majesty of May," preceded by songs and recitations, which were excellent. The acting and singing of the children was a delight and the dresses, flowers and scenery were wonderfully produced, and were a great labour of love.

We offer our most sincere thanks to the members of the Brixton Lyceum and friends for giving such a delightful evening entertainment.

WEDDING AT OLDHAM.

An interesting marriage ceremony was performed on June 1st, at the Oldham Spiritualist Society, the contracting parties being Mr. John W. Slater, son of Mr. and Mrs. John Edwin Slater, of 25, Chadderton-road, Oldham, and Miss Mary Alice Cochran, daughter of Mr. and Mrs. J. G. Cochran, of 44, Nugget-street, Glodwick, Oldham. The ceremony was performed by Mr. John Frost, of Oldham. Mr. R. Slater, brother of the bridegroom, acted in the capacity of best man, and Miss E. Cochran acted as lady-in-waiting. A great number of Lyceum scholars and friends were there to wish them prosperity and good health.

MEETINGS HELD ON SUNDAY, JUNE 5th, 1921.

BARROW-IN-FURNESS, Dalkeith-st.—Mrs. Tegge, o- Dalton, conducted the services. Mr. Fowler presided.

BARNESLEY.—Mr. J. Ward gave an evening address on "Visions of the Summerland." Mrs. Steele presided.

BARRY, Atlantic Hall.—Mr. A. E. Taylor gave an address on "Death and the after-life," followed by clairvoyance.

BEDWORTH.—Mrs. Pears gave addresses on "The voice of duty" and "O, death, where is thy sting?" She also gave clairvoyance. Mr. Rowe presided.

BIRKENHEAD, Hamilton.—Services conducted by Mrs. Mossop, who gave an address on "The higher life." Mr. R. G. Roberts presided.

BIRMINGHAM, Aston.—Mrs. Careless, of Wolverhampton, gave an

address on "The life of the soul," and Mr. Careless gave floral clairvoyance. BRITTON, Athenaeum Hall — Mrs. De Beaupaire took the services and gave good addresses.

BRISTOL, United. — Mrs. Imison, of London, was the speaker and demonstrator. Mr. Pritchard presided.

Universal: Mrs. Marriott gave addresses and clairvoyance.

Dighton Hall: Addressees and clairvoyance by Miss Randall, of Birmingham. Mr. Eddy presided.

Clifton: Miss Mary Mills took for her subject, "The Apostles' creed." An initiation and communion circle followed.

CARDIFF. — Mr. Rooke gave an address and clairvoyance. He also took part in the after circle.

KIRKCALDY. — Return visit of Mrs. McConnell, of Glasgow, who gave addresses and clairvoyance. Mr. Seath presided at the morning service and Mr. Wyllie at right.

LINCOLN — Mrs. Pepper, of Nottingham, occupied the platform, and gave an address on "A child's life in spirit." The President, Mr. Sharpe, took the chair.

LIVERPOOL, Daulby Hall. — Mrs. Ellen Green, of Manchester, took both services. Evening subject, "Man, a spiritual being," was followed by clairvoyance. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mrs. Melloy gave an address on "Religion," and Mrs. Clements followed with clairvoyance.

Clapham: Address on "Spiritualism and commonsense," by Mr. W. Ford, of Reading.

ELSA: Mr. D. J. Davis, Mayor of West Ham, gave an address on "Spiritual growth and its need to-day."

Fulham: Morning circle. Evening. Mrs. Neville gave an address and clairvoyance. — Pros: Sunday next, at 7, Mrs. L. Lewis. Thursday, June 16th, at 8, Mrs. ORLOWSKI.

Hounslow: Mr. Treadgold spoke on "The seven principles of Spiritualism."

Lewisham: Morning circle, Mr. Cowlam. Evening meeting, Mr. G. R. Symons gave an address.

Little Ilford: Mr. G. Prior gave the addresses.

London Spiritual Mission: Morning, D. W. J. Vanstone spoke on "The spiritual mysticism of John Whittier." Evening, Mrs. F. Everett gave an address on "The Vale Owen Script, as a revelation of ministry."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, the Lyceum received a visit from Plaistow Lyceum. Evening, Mr. T. W. Ellis gave a trance address.

S.L.S.M.: Morning, Mrs. L. Harvey gave an address and clairvoyance. Evening, Mrs. Harvey gave an address and clairvoyance.

Loughborough. — Mrs. G. Hall of Loughborough, gave addresses and clairvoyance.

NEW TREDEGAR, Phillips' Town and District. — Mr. Marshall, of Abertysul gave trance address and clairvoyance.

NORTHAMPTON. — Mrs. Butcher, of Kettering, spoke on "What think ye of Christ?" Good clairvoyance.

PATENTON. — Address and clairvoyance by Mrs. Mil's. Ord.

PETERBOROUGH. — Addresses and clairvoyance by W. J. Brodie, of Burton-on-Trent.

PLYMOUTH, Morley-st. — Mr. C. Osborne spoke on "The oneness of life." Mrs. Cook gave clairvoyance.

Stonhouse. — Meeting conducted by Mr. Arnold. Soloist, Mrs. West, of Halesh. Address by Mr. T. Snee, on "We are all journeying home." Spiritual visions by Mrs. Joachim Dennis.

ROTHERHAM. — Miss Cotterill, of Manchester, gave an address.

SHEFFIELD, Centre. — Mrs. Ambler conducted the services. Evening subject, "Life is progressive." She also gave good clairvoyance. Mr. Tozer presided.

TREDEGAR. Temperance Hall. — Morning, address by Mr. W. G. Halestrap on "Soul development." Evening, Mr. E. Jones, President, discoursed on "Evolution of religion." Clairvoyance by Mrs. Halestrap.

OLVERHAMPTON. — Mrs. Charnley, of Leeds, gave address on "Spiritualism and science," and also gave clairvoyance.

York, Spen Lane. — Mr. Gush gave an address in the evening from the first of the seven principles of Spiritualism, "The Fatherhood of God."

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2s. per line. Payment must be sent with the intimation. Poetry not accepted.

IN MEMORIAM.

BURTON.—In loving memory of our Mother, who passed to the Higher Life on June 11th, 1920.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

DENTON SPIRITUALIST CHURCH. — Mr. JAMES T. SOUTHWATE, 5, Pearl-st., Duke-street, Denton, Manchester.

ECCLES, MILTON SPIRITUALIST CHURCH — Mr. D. BUTTERWORTH, 183, Worsley-rd., Patricroft, Manchester.

CLAYTON - LE - MOORS, VICTOR ST. SPIRITUALIST CHURCH. — All communications should be addressed to Mrs. MABEL ALMOND, 27, Whinfield-st., Clayton-Le-Moors, who is the corresponding secretary.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 12TH, at 2-30, LYCEUM OPEN SESSION.

At 6-30, Mr. C. OWEN. At 8-15, Mrs. FORREST.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Miss BARTON.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

June 12.—Mrs. M. LLOYD.

" 26.—Mrs. A. LOMAS.

July 3.—Circle for Members Only.

" 10.—Mr. A. WILKINSON.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, JUNE 12TH, at 10-30, LYCEUM.

At 3, PUBLIC CIRCLE.

At 6-30 and 8, Mr. R. MCCOMMON.

MONDAY, at 3 and 8, Mrs. SMITHURST.

WEDNESDAY, at 8, Miss LOMAS.

SUNDAY, JUNE 19TH, OPEN SESSION.

Longsight Spiritualist Society, SHEPLEY ST. OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, JUNE 12TH, at 6-45 and 8-15, Mrs. KNOTT.

TUESDAY, at 8-15, Mrs. HOLDEN.

THURSDAY, at 8-15, Mr. W. BACK.

OPEN CIRCLE on SATURDAY 6-9.

SOCIETY ADVERTISEMENTS.

Milton Spiritualist Church, BOOTH STREET, ECCLES, CHESH.

SATURDAY, JUNE 11TH, at 7-30, OPEN CIRCLE.

SUNDAY, JUNE 12TH, at 3, 6-30 and 7-45, Mrs. WOOD.

MONDAY, at 3 and 7-45, Mrs. HOPKINS.

WEDNESDAY, at 7-45, OPEN CIRCLE.

THURSDAY, at 8, MEMBERS' CIRCLE, conducted by Mrs. COTTELL.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

SUNDAY, JUNE 12TH, at 2-30, SERIES OF LECTURES BY Mrs. WILLIAMS.

Discussion Invited. All are welcome.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, JUNE 12TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Mr. MEEK.

SUNDAY, JUNE 19TH, Miss ELLIOTT.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 12TH, at 2-30, LYCEUM.

At 6-30, Mr. W. ROOKE. At 8, Miss CARR.

WEDNESDAY, at 3, Mrs. ANDERSON.

THURSDAY, at 8, Mrs. GRADDOLL.

SUNDAY, JUNE 19TH, Mrs. BENTLEY.

Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON.

Open Meeting every Tuesday at 8.

SUNDAY, JUNE 19TH, at 6-30, Miss MARY MILLS, B.T.S.

Speaker and Clairvoyant.

Bristol Universal Spiritualist Church, BISHOP STREET, ST. PAUL'S.

SUNDAY, JUNE 12TH, at 11 and 6-30, Mrs. IVESON.

Address and Clairvoyance.

SUNDAY, JUNE 19TH, Mr. HIGGS.

Sutton Spiritualist Society, CO-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, JUNE 12TH, at 6-30, Mrs. PODMORE.

Address and Clairvoyance.

Brighton Spiritualist Church, ATHENAEUM HALL, NORTH STREET, Affiliated to S.N.U.

SUNDAY, JUNE 12TH, at 11-15 and 6-30, Mrs. OLARE O. HADLEY.

Speaker and Clairvoyant.

LYCEUM at 3.

MONDAY, at 8, PUBLIC HEALING CIRCLE.

WEDNESDAY, at 8, Mr. A. J. CRAM.

Brighton Spiritualist Brotherhood, OLD STONE HALL, 52A, OLD STONE STREET, Affiliated to S.N.U.

SERVICES: Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15. Tuesdays at 3.

Healing meetings, First Wednesday every month at 3.

SUNDAY, MONDAY and TUESDAY, JUNE 12TH, 13TH and 14TH, Mrs. E. NEVILLE.

THE HALL, WEST STREET, WORTHING.

SUNDAY, JUNE 12TH, at 11-15 and 6-30, Mr. RONALD BRADLEY.